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# Arya, Sanatan and Hindu Dharm

*An English Translation of आर्य, सनातन और हिन्दू धर्म*



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# **Arya, Sanatan and Hindu Dharm**

By Paramhans Swami Adgadanandji Maharaj

## **Dharm is Never Mutable.**

On the morning of 4th April, 2011 in Paramhans Ashram, Shaktेशgarh, Uttar Pradesh, during a spiritual discourse, a devotee asked a question - “Maharaj Ji, these days we hear about the proselization of Hindu, please tell us the solution to this problem?”

Revered Maharajshri replied that this concern has been dealt with at various places within the Ashram Literatures. Most revered Sri Paramhans Maharaj Ji faced a similar question that the word “Hindu” is not found inside the ancient Indian scriptures. This nomination had been hatefully addressed by Arab invaders, in the past, for the people residing on the banks of river Sindhu, which by efflux of time had also become a mark of identification of the residents in this same area; then, how ‘Hindu dharm is Sanatan dharm’?

Most revered Shri Paramhans Maharaj Ji at that time mentioned that this name was not given by Arab invaders and rather it dates back beyond that period, because in the distant areas of India in Assam, Brahma (Burma) and forest areas where Islam’s influence and administration did not exist, even there it is accepted with full faith (see “Jeevanadarsa evam Atmanubhuti” Page - 405, Edition 2006).

It is true that organizations constituted on the basis of Dharm also hesitate to answer “who are Hindu?” It is their belief that this question was never explained with non-controversial

expositions till date and better to stay this way because, if one says a person believing in Varnashram system (Casteism) is a Hindu then there are many who do not believe in Varn system, sub castes or untouchability. If one says the ones who believe in Ved and Scriptures are Hindu, then Buddhists and Jains do not consider Ved as authentic. If we say one who believes in reincarnation is a Hindu, then many sects even in Hindu do not believe so. If one says that a person wearing a braid, dhoti or sacred thread is a Hindu, then in many provinces people also don't practice it and yet still claim to be a Hindu. If one says those cremating a dead body in fire are Hindu, then many flow in water or make samadhi. If residents of India are being called Hindu, then those residing in foreign will be deprived of it. In fact, Hinduism is a culture which embodies all kinds of worship with freedom and tolerance. Hence it is good that the one who calls oneself as a Hindu is a Hindu. But all these are misconceptions. It is needless to say, they also don't have any knowledge about Hindu dharm, who had been on higher positions. During a visit of a saint from the Christian faith to India few years back, he was warmly welcomed by the people. On his way back while boarding the plane, he asked the then Prime Minister "What is Hinduism?" to which the Prime Minister replied - "Hinduism is an ideology"! Ideas or thoughts change every moment. Is the Hindu Dharm so unstable?

In fact, in ancient India, from within the Sung period the original medium of language - Sanskrit, Dharmshastra BhagavadGeeta and the glorious historical epic Mahabharat were strictly prohibited from being read or written. Thus, this period gave birth to misconceptions about where did the word Hindu come from, where did the Aryans come from and how is Hindu Dharm Sanatan?

In the past, the language of communication was Sanskrit throughout India, but however in the last two thousand years, the then exponents took a partial verse from Geeta - “*caturvarnyan maya sristam*” i.e. (I created four classes) and started promoting that God himself had created these four classes - which then led to divisions of hatred, dissension and hostility becoming deeply rooted in the society. Nevertheless, by reading Geeta, one could understand that Lord Krishn had not divided the mankind into four classes, but rather, he divided the contemplation process of ordained action into four stages. The exponents then propagated to not keep Geeta at home or else one's son would become a hermit. They said, Geeta is a part of Mahabharat and hence one should not read and should not listen to the Mahabharat to avoid Mahabharat like destruction at home. Mahabharat is the glorious story of our ancestors, it fully inspires great gallantry. If chivalry among those who are suppressed awakens then they might attack, therefore arms were snatched from them and it was said - that only Kshatriy could take up arms. They also said a Brahman can only take up arms for the protection of their belongings, however a Vaishy or Sudra cannot have or take up arms. Due to the prohibitions on Education, Scriptures, Weaponry and History, India became more illiterate and the society soon scattered. This chaos has also been falsely practiced as Sanatan Dharm and was further propagated as Swadharm. Now Indians have even forgotten what makes one a Hindu?

*riibhirbahudha gitam chandobhirvividhaih prithak/  
brahmasutrapadaishchaiva hetumadbhirvinishchitaih //*

*(Geeta, 13-4)*

The exalted sages gave a thoughtful thinking on the Geetashastra, resolved the mystery and clarified by revealing three

ideal names, Arya, Sanatan and Hindu from Geeta itself so that a common man knowingly may not stray from the course. In the very beginning itself in Geeta, Lord Krishn said -

*kutastva kashmalamidam vishame samupasthitam /  
anaryajustamasvargyamakirtikaramarjuna || (Geeta, 2-2)*

"Arjun at this very critical stage where did this ignorance come from? This is neither going to lead to fame or welfare nor did any of the accomplished sages unknowingly walk on such a path." '*anaryajustam*' - from where did you learn the conduct of Anary? Geeta is an Aryan code which further contends that except soul, there exists nothing. Those, who believe in that Supreme Soul, are 'Aryan'. Those who pledge to pursue the ordained process in conduct to realize that soul (Geeta's Process - 'Yog' process) i.e. Yagya, are 'Aryavrati' and as a result of this process of Yagya, those whose soul has been realized, who are self-contented, have viewed the ineffable beauty of Self and are unified with total enlightenment attain Aryatva.

**Sanatan Dharm :** The beginning of Geeta itself initiates with Sanatan Dharm. Among both the armies, by finding own family members, Arjun said: "Govind, how can I get the pleasure by killing own kinsmen? By waging such a war, Sanatan Dharm will be lost." Lord Krishn asked then, "What is Sanatan Dharm?" Arjun replied, '*kuladharmah sanatanah, kuladharmashca shashvatah*'; Obsequial offerings of deceased ancestors will cease, forefathers will lose their heavenly home, women in the family will lose their chastity, intermingling of different classes will arise which has to happen to lead family and family killers to hell. "Is what Arjun called 'Dharm', Lord Krishn said, "From where did you arrive at this ignorance?" What was Arjun's question then is

now believed as an answer inside India. Performing activities like caste rituals, family rituals and offerings of obsequial cakes of rice and water libations, are what they are doing. What else is one doing day and night? Simply to observe one's own swadharm - the duties one has inherited by caste traditions are also being followed. Arjun learnt it, but the following generations remain where they were before.

Arjun very humbly asked, “Lord, tell me what is the truth?” And therein Lord Krishn said :

*nasato vidyate bhavo nabhavo vidyate satah /  
ubhayaorapi dristo’ntas tv anayos tattvadarshibhih //*

*(Geeta, 2/16)*

There is no absence of the real in all time- past, present or future that cannot be evaded. The unreal has no existence; it has no being and so bringing it to an end - is out of the question. So, what is that real and unreal? On this point, Lord Krishn said, “Arjun only the Soul is real and the physical body is mortal”. Nowadays, people often consider ups and downs & lower and higher levels of the body as ‘Dharm’. “Arjun only Soul is Sanatan (eternal)”.

*acchedyo’yamadahyo’yamakledyo’shoshya eva ca /  
nityah sarvagatah sthanuracalo’yam sanatanah //*

*(Geeta, 2/24)*

The soul, cannot be pierced, weapons cannot cleave, fire cannot singe him. He cannot also be drenched by water, nor withered by wind. The soul is constant, everlasting, and eternal. Only soul is eternal. Soul, Supreme Soul and God (Ishwar) are synonyms. Since it remains present in everyone’s inner realm of spiritual heart, therefore it is Soul, despite living in everyone’s inner heart, it is beyond everyone and therefore, is the Supreme-

Soul and one can only know him during restraint of all life winds, therefore, he is God (Ishwar). There may be thousands of such names. This is a prayer, specifically characterized as contemplation. Those who are faithful to this Soul, are Sanatandharmi. If we are not faithful to the Soul, not dedicated to that Supreme Soul, then we are digressed and not Dharmik.

**Abode of God** : By agreeing that only soul has got existence and that only soul is sanatan (eternal), then where does luminous God dwell? Lord Krishn says :

*jyotisamapi tajjyotistamasah paramucyate /  
 gyanam gyeyam gyanagamyam hridi sarvasya vishthitam //*  
(Geeta, 13-17)

He is the light of the lights, absolutely beyond darkness, the embodiment of knowledge, complete knower, worthy of being known - '*gyanagamyam*', available to all by attainment of knowledge and '*hridi sarvasya vishthitam*' - that *sanatan* (eternal) Supreme Soul dwells in the spiritual heart. To who we need to attain, does not dwell in Baikunth (heaven) nor in sky but in the spiritual heart. The word 'Hindu' denotes the true dwelling place of God. Being devotees of the God dwelling in the heart, we are known as a Hindu. What does God do by dwelling in the heart? On this point, Lord Krishn says -

*sarvasya caham hridi sannivishto  
 mattah smritirgyanamapohanam ca /  
 vedaishca sarvairahameva vedyo  
 vedantakridvedavideva chaham //* (Geeta, 15-15)

"Being seated in the heart of all beings, the intellect, memory, knowledge and the spiritual strength to keep away from negative impulses come from me." This intellect is not an ordinary

one but instead is most immaculate and truly is a recipient of God. Knowledge is 'divine intuition' attained through direct perception of God. God bestows the capability by being seated inside heart to avoid indulging in perversions. By being a devotee of the God who is dwelling inside the heart, one is a Hindu. While concluding the Geeta, Lord Krishn again clarifies himself- Arjun, do you know where the God abides?

*ishvarah sarvabhutanam hriddeshe 'rjuna tishthati /  
bhramayan sarvabhutani yantrarudhani mayaya //*

*(Geeta, 18-61)*

"Propelling all living things that bstride a body-which is but a contrivance-by his maya, O Arjun, God abides inside the heart of all beings." But if God lives in our hearts and is so close to us, why are we ignorant of his presence? God says that this is so, because the contraptions we call body are driven by the power of maya, the universal ignorance or illusion by which we take around endlessly and consider it distinct from the Supreme Spirit.

When God abides in heart, where, then, can we find shelter or refuge? In the next verse, God says -

*tameva sharanam gaccha sarvabhavena bharata /  
tatprasadatparam shantim sthanam prapsyasi shashvatam//*

*(Geeta, 18-62)*

Arjun take refuge in the God dwelling in your heart, "sarvabhavena"- whole-heartedly, not by having fractions of feelings in Sankatmochan or Pashupatinath or in any other deity, in that case, we get digressed. Take refuge then with complete surrender of mind, action and speech. Let's agree if we take shelter in the God dwelling in our heart whole-heartedly by restraining our thoughts from all recognitions, then what do we gain from it?



Lord Krishn says - Arjun! '*tatprasadatparam shantim*' - you will attain to repose by his grace and '*sthanam prapsyasi shashvatam*' - will find that supreme abode which is eternal, changeless, sanatan, immutable and is everlasting. Thus, one who takes refuge in God dwelling in the heart is certainly a Hindu. The word Hindu denotes the God's true abode.

Austerity of Hindutva initiates with the awakening of God within the inner realm of heart. Thus, with the pace of gradual maturity of self-restraint, divine intuitions of the same level start getting communicated in the spiritual heart. This teaching is taught by God himself. Everyone of us have endless impressions (Sanskar), different moods and infinite dispositions. As per the progressive achievement of possessive dispositions of a seeker, divine instructions from God are communicated every moment daily. These divine instructions cannot be written in black and white. For example: How a seeker must abide? When to have a meal? Whose meal must be accepted or rejected? Which food is eatable and which one is not? What must be worn? Where to rub shoulders with, how to get up, sit up and walk? When to sleep, and wake up? When to intone the name of God and how to worship - either in sitting posture or by mobile contemplation? All such activities are directly controlled by Supreme Power himself. Things that have been prohibited sometimes, may be allowed at a later stage. To obey such divine instructions of God is real worship. The level of spiritual austerity of each person has different layers, someone must mortify the senses, someone requires the regulated food to accepted nutrients for the body and proper recreation by walking per the available space, someone must spend time upon contemplation and someone is at the level of rendering the services (seva). The spiritual austerity cannot be of the same level for all

and that is the reason it is beyond the reach of putting it in words or on a paper. This is the reason why totally accomplished and enlightened sages have not used the word 'Hindu' in the past, in our ancient scriptures. The naming of 'Hindu' is a practical aspect of spiritual austerity. This is direct perception, obtained by ordained action which gets accomplished through guidance of a spiritual walking and this occurs by taking refuge in some experienced Sadguru who is totally enlightened.

In this universe, whoever is in search of the God (Ishwar), will find him in the inner realm of their own heart. Hence, people who are worshiper of the God dwelling in heart are all Hindus. God can never be found by searching elsewhere. People digressed in this world, by getting elevated from such digression, wherever and whenever are inclined towards Supreme Power, by taking refuge in the heart to abide with God - they are all Hindu. Their lifestyle, costumes, festivities are the identity of their Guru clan. Each person in this universe becomes a Hindu from the moment they get spiritually initiated to traverse on the glorious divine path, no matter what he/she says or deems himself/herself to be. One is beset in darknight of illusionary infatuations till does not take refuge in God but the moment one initiates the surrendering into abidance with the Supreme Power dwelling in the heart, that person is a Hindu. The name 'Hindu' is not given by anyone, but enunciation of primitive etymology of the seed scripture Bhagavad Geeta.

The word 'Hindu' is comprised of two words - 'Hi' i.e. Hiya - Heart; and 'Indu' i.e. Moon. The feeble light of moon denotes the presence of luminous God. The word 'Hindu' indicates the truth that God is present in your heart. God dwells in the heart of the atheists as well who do not believe in him.

*ya nisha sarvabhutanam tasyam jagarti sanyamil (Geeta, 2-69)*

Living in this world which is compared to night, everyone is in quiescent stage. Among such, only the self-restrained gets awakened. As soon as anyone, when practices austerity by treading on the spiritual path as depicted in Geeta, get awakened immediately. Even by living in a darknight of illusionary infatuations, God is always present in the realm of the heart in the form of a feeble light. It's only the moon that provides light in night. Expiration of the same night begins with the gradual elevation of spiritual contemplation and restraint. Divine light starts spreading over. Moon is of no use after departure of night. The feeble divine light gets transformed into full radiance.

Lord *Krishn* says- "*na tadbhasayate suryo na shashanko na pavakah*"- Neither the moon nor the sun nor the fire can illuminate this highest spiritual stage. Hence with spreading over of divine light, the night ends and the devotee attains the God dwelling in the heart. Hence the moon, which is feeble light gets transformed into luminous Supreme Soul.

The word "Hindu" signifies the dwelling place of God, top worshiping secret of Supreme Spirit abiding in the heart, and is in accordance with the Geeta scripture. This spiritual austerity has also been touched upon in a very subtle manner within Bhagavad Geeta. Likewise, Arya neither comes from anywhere nor goes anywhere. By being staunch with the entity, one is Arya and till achievement of as such, one is Anarya. Only the Supreme Soul (Parmatma) is eternal (Sanatan) and the devout to that Eternal God is a Sanatan Dharmi.

In the society, the worship of gods/deities that already exists is like initiating the spiritual path at its beginning. It's like teaching

kids about alphabets i.e. ‘A’ for Apple etc. After completing part of this way through this teaching, this chapter ends. This has brought on the commended real path of spiritual austerity, as depicted in Geeta. To awaken the unaware souls and to reveal the mysteries of God, Rasalila, Ramlila, Narration of mythological stories, Recitation, Dance, Vocal music, Pictorial narrations are like open books of Dharm. All these add devoutness to God and awakening of unconscious souls. These are all activities that are part of divine contemplation.

Temple, Mosque, Church and any other place of worship are only the primary schools of Spirituality. Worship of any object, Worship of symbols, Worship of Book or Locket, Worship of wall or any platform are only other forms of Idol Worship. Most of the temples and idols are memory places of passed enlightened sages. A child first learns to bow head at such places, sometimes adopts tree worship. Tree is a form of temple where no cementation of bricks or stone is required. By learning initial lessons from parents and teachers (Guru), one comes in contact of the saints in adult age. On being matured by asking questions and cross-questions, as soon as one takes refuge in the only God, begins traversing on the divine path as depicted in Geeta and gets involved inside search of the Supreme Power dwelling in the inner realm of spiritual heart.

Ramcharitmanas is also the translation of primordial scripture Geeta :

*jap tap niyam jog nij dharma /  
shruti sambhav nana shubha karma //  
gyan daya dama teerath majjan /  
jahn lagi dharam kahat shruti sajjan //  
aagam nigam puran aneka /  
padhe sune kar phal prabhu eka //*

*tav pad pankaj preeti nirantar /  
sab sadhan kar yah phal sundar //*

(Manas, 7/48/1-4)

Chanting, austerity, spiritual regulation, yog, dipping in pilgrims- all these are Shruti agreeable Dharm. The results of studying books etc. are affection in lotus feet of that single God only. These are the primary resources to attain the God abiding inside heart. Goswami Tulsidas presents temple, mosques etc. in following words:

*teerthatan sadhan samudai /  
jog birag gyan nipunai //  
nana karm dharm brat dana /  
sanjam dam jap tap makh nana //  
bhuta daya dvij gur sevakai /  
bidya binay bibek badai /  
jahn lagi sadhan bed bakhani //  
sab kar phal hari bhagati bhavani //*

(Manas, 7/125/5-8)

All the aforesaid means are mentioned in Ved. When they come in position of giving result, they bestow devotion to only one God -

*saba kara phal hari bhagati suhai /  
so binu santa na kahun pai //* (Manas, 7/119/9)

Thereafter, one comes on the glorious divine path as depicted in Geeta, becomes a worshiper of the God dwelling in the heart and is a Hindu.

In the beginning of this creation, Geeta was the seed Scripture of everyone but when this everlasting Yog (process of joining the soul with the Supreme Soul) was being forgotten, Lord

Krishn in Dwapar Yug brought it back into the limelight. When confusions started erupting in regards to its metaphysical interpretations, the expositions of the same in it's true perspective as "Yatharth Geeta" came into light, and to which after studying four to six times, there will be no doubt that may exist anymore. This is the path of spiritual austerity to the God dwelling within the heart.

In this universe, the human being has only one Dharm, i.e. to have a direct perception and realize the Supreme Soul abiding in the heart. The prescribed process is also only one - the ordained action depicted in Geeta. Yogeshwar Shrī Krishn describes its distinctions and says -

*nehabhikramanasho'sti pratyavayo na vidyate |  
svalpamapyasya dharmasya trayate mahato bhayat ||*  
(Geeta, 2/40)

"Arjun! In the performance of this selfless action without coveting the fruits thereof, the initial impulse or the seed is never destroyed. It does not have any adverse consequence, and even a partial observance of this ever liberates one from the dire terror of repeated birth and death." If you initiate to walk one or two steps on this path of ordained action, in your next birth, you will certainly get and take the third step. As any seed sown in the earth begets to be sprouted, two leaves come out, then it will bloom flowers, yield and give fruits. The illusionary maya has no power to wipe it out, then how an ordinary human can make any conversion in Dharm?

In chapter Six of Geeta, Lord Krishn says - Arjun, when a lamp is kept where there is not a whiff of air, its wick burns steadily and the flame goes straight up-it does not tremble. So it is used as

a simile for such a subdued mind of a yogi which never waivers. The yogi's disposition becomes tranquil and steady as the flow of an oil-stream and like a bamboo shoot. The yogi's natural inclinations or instincts get absorbed in breath to breath. With each incoming and outgoing breath, they hear Om. Not any external thought in between, either enters nor clashes. As such, Arjun got a bit shocked and said, "O' Lord, I consider the mind more restless, turbulent, and even mightier than wind. Checking and restraining the mind is, therefore, as well it's nearly impossible as the checking to restrain a storm.

Thus, to which type of misery such a devout worshiper with passive efforts achieves instead of attaining you? Is it so that such devotee gets destroyed like a scattered cloud? A small patch of cloud appeared in the sky, yet, it could neither precipitate rain nor join other clouds, and within moments, got destroyed by wind and disappeared. Likewise, one is deprived of both Self-realization and worldly enjoyment. What finally happens to such one? Is not this that the person gets destroyed?" Lord Krishn replied -

*asanshayam mahabaho mano durnigraham chalam /  
abhyasen tu kauntey vairagyen ca grihyate //*

*(Geeta, 6/35)*

"Arjun, undoubtedly the mind is fickle, has a faster pace than wind and is most difficult to restrain, but by understanding the divine path as depicted in Geeta along with spiritual practice and abstinence from worldly objects i.e. perseverance of renunciation, it gets well stilled." One who undertakes this ordained action, never ends in catastrophe but by impact of this spiritual austerity, is reborn in the worlds of virtuous or in the pious yogi family. However deeply lured by objects of senses, one restores

the coincidence of wisdom from previous existence, continues to traverse on the same path and “*anekajanmasansiddhastato yati param gatim*” (Geeta, 6/45) with the undertaking of meditation in life after life, one at last arrives at the point called salvation-the state in which the Soul is merged into God. Kakkbushandi (an ancient sage) reached his destination after several births, he also transitioned into a crow in one of his births but his dharm never got changed. Jad Bharat (another sage) took birth as a deer, but his dharm never got changed. Lord Mahavir took births as a tiger, elephant but he reached his goal at the end, his dharm never got changed. Dharm never changes, people do not know ‘Dharm’, therefore, they think that it got changed. The changes only take place in customs, traditions and systems. If one begins following the Dharm, even illusory maya cannot obstruct. Then how can an insignificant human by changing own lifestyle, also change the Dharm? This is a kind of confusion that has emerged, due to ignoring our Dharm scripture Geeta.

Lord Krishn also assures in Geeta “*apicetsuduracharo*” (Geeta, 9/30)”- “Arjun! Even if a person of the most depraved conduct worships me incessantly with single-minded devotion, he is worthy of being regarded as a saint.” Single minded devotion means believing that no object besides God is worthy of worship. The one who does not adore any other god/deity and wholeheartedly only worships me is worthy of being called a saint. Who? That person of the most depraved conduct, because he has devoted himself to the task with real determination and now is a person of true resolve. His determination has been stilled in that truth which is reality and true essence and his digressing has ended. But just not this-



*kshipram bhavati dharmatma shashvacchantim nigacchati /  
kaunteya pratijanihi na me bhaktah pranashyati //*

*(Geeta, 9/31)*

“That wicked person soon grows righteous and achieves everlasting eternal peace. Arjun! know beyond any doubt that my worshiper is never destroyed.” The divine path depicted in Geeta is such a life insurance for that traversing on - in a little bit, one gets liberated from the bondage of birth and death. If the exposition of Bhagavad Geeta i.e. Yatharth Geeta is studied three to four times, it’s practicing has been initiated to some extent, and the seed that has been sown then is never be destroyed. What changes will bring these ordinary people by saying ‘my Dharm’ and ‘your Dharm’? Even with full outbreak of illusionary maya, Dharm will never be destroyed. Hence, take refuge in a Sadguru (Enlightened Sage) and commence traversing on the spiritual path, as depicted in Geeta. Provide Bhagavad Geeta to all. The question of proselyting related to Dharm will get resolved further forever.

Let us chant, “Sadguru Bhagavan ki Jay!”

In whole of the world, if any one conducts the eternal principles depicted in Geeta, is definitely a true seeker, a Hindu, no matter to which country, religion, situation and circumstances one belongs and believes. Hence the words Arya, Sanatan, Hindu are accessible and available for the felicity of entire mankind. “*iti guhyatamam shastram*” the Geeta is most subtle of the subtle scriptures which is above all the creeds and religions.